

largely to the conversion of this lady, who became a sweet singer of Israel, and sang many souls into the kingdom of God. Oh! for more deeply, consecrated, warm-hearted, unselfish singers, baptized with power from on high, for the service of God. The one who stands on the walls of Zion, proclaiming the glad tidings of salvation to a dying world, needs the help of more live christianized singing. In the unity of these two, backed by the Holy Spirit, there is great strength, and the Lord will abundantly bless.

There is too much selfishness manifested on the part of many singers in church to accomplish much good on their part. Where selfishness reigns in the heart, there is but little room for the Spirit. Some think of nothing but displaying a good voice, with poor articulation, giving little or no attention to the words and convey them intelligently to the hearer. Others think only of being heard themselves, and care nothing for the services of others; display being their chief object. Such work will never accomplish anything for Christ. As selfishness excludes the true love of God from the heart, so will it be felt on the part of the hearer, for it can be heard in the voice of the singer, and bears its influence to the hearts and minds of others.

Music should be both artistic and scientific. It may be artistic and *not* scientific. It may be scientific and *not* artistic. And if only one, it should be scientific, for that is the music that flows from the soul. The artistic is that which embodies all the rules applicable to the correct use of the voice, and obedience to all the rules of music, and is very essential to the requirements of a good singer, but if it lacks soul it is worth but little in divine worship. Music is the voice of God's love. It was heard in the morning of the creation, and has been heard in heaven and on earth since the first of man's existence. A song at times may be as effective as a prayer. The prayers of David were wedded to melody and ascended to the throne of God. We can pour out our love to God and man in song, we can breathe a prayer in melody, call the sinner to repentance through the inspiration of a hymn; and murmur the sweetest chords of love and peace to the soul that has been touched by the finger of pain.

Music has its exalted place in the church, it is a door that is hinged to the pulpit, and let us enter the portals bowing in humble reverence to the will of God, and while within its sacred courts, pour out our souls in melody to the Lord and glorify his name forever. Amen.

Harrisonburg, Va.

## HOW OFTEN SHOULD CHRISTIANS COMMUNE AND WHY?

P. S. GARMON.

The word Communion occurs in the New Testament, according to Cruden's Concordance as published in Hitchcock's Analysis of the Bible, just four times, and is found in the following references: I Cor. 10: 16; II Cor. 13: 14 and II Cor. 6: 14.

### MEANING OF THE WORD.

Here we are not left in doubt. All evidence is assuring. The simplest definition and the one most readily comprehended is fellowship. This according to Webster, means mutual association of persons on equal and friendly terms. And viewed in this light we are amazed at the condescension of our great federal Head in meeting and being with His people as their elder Brother and so place Himself on equal and friendly terms with them according to the reference first cited—I Cor. 10: 16. This leads us to the highest import that can attach to the word, namely, "Partaking of the blessed Sacrament" in the communion service.

### THE OBJECT.

Naturally and sensibly speaking, we eat to live, to maintain bodily strength and vigor. And we need but to look at the tiny blade of grass, the flower-plant, the vegetable and the trees, to see demonstrated the truth that even vegetable life is maintained by receiving and appropriating food.

Here we note the striking analogy between things and beings in the material realm and the spirit realm. All require nourishment to sustain life. And to impress upon the minds of His disciples the absolute necessity of receiving and appropriating food, Christ gave them the words as recorded in John 6: 53. This language is so strongly figurative as to require perhaps the best effort of the most towering intellect to comprehend. But we are glad to note that questions that utterly baffle our intellect are often easy to our faith. Suffice it to say then that all beings whether in the material or in the spirit realm require means of subsistence. The Deity of course is not here included nor intended. And it is a fact deserving careful thought that the "blessed Sacrament," (the bread and the cup) is not the only medium through which is communicated food and consequent strength for, or to, the soul. The washing of my brother's feet has been, to me, at times the most blessed part of the entire service. This fact, however, may be explained by that other fact that we so much more readily comprehend "the things that are seen"

—temporal however deep their spiritual significance. Again, few are those who have perused their Bibles thoughtfully and prayerfully and have not felt greatly benefitted—encouraged and strengthened. And yet again, secret devotion has proved a source of comfort and strength of inestimable value to the Christian at all times but especially in times of affliction. The lamented Spurgeon has well said:—"We are dumb amid a thousand mercies but when God sends us a sharp affliction—manifestly to bring us to reflection—and we go prostrate and heartbroken to him for relief we can rise and sing."

Presumably we are now prepared to touch upon the line of thought indicated by the queries heading this essay. Now as we have no direct Scriptural answer that would seem conclusive we reason by analogy. And, "reasoning together" as the old evangelical prophet Isaiah has so earnestly invited us to do, we are by no means left in doubt.

As previously stated, we eat to live, but from long established custom—and the custom rests upon the necessity of the case—we do not think of eating sufficient in the morning to keep up our strength during twenty-four hours. The desire and necessity for oft repeating are too well known and understood to need more than a passing reference. Here also we can turn with profit to the requirements of vegetable life. For who has not seen the withering effects of a scorching sun upon the grass, the flowers and the grain in the absence of water? One may say water is drink and not food. Not exclusively so. Again we ask, who has not experienced the strengthening effects of a drink of cool water when fatigued? But enough on this. We now turn directly to the question. Christ's language stands first. "As oft as ye eat this bread and drink this cup ye show (publish, proclaim, etc.,) the Lord's death." Now the word "oft" standing related to the communion service as it does signifies repetition to say the least. But I think much more. It also in a very important sense conveys the idea of frequency. Grammatically considered it means simply frequently and is diametrically opposed to rarity, seldom, etc. It follows then as a logical conclusion that the Christian should avail himself of every suitable opportunity to observe the communion service. We here use the phrase "Communion service" in its broad and comprehensive sense, including the washing of one another's feet, the Lord's supper and the bread and the cup. Nor do we think it sufficient for Christians to wait for opportunity. They should be ever thoughtful to provide and